



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

pointedness of characterisation, and by special knowledge of great range. It is a valuable contribution which he has given us, to the study of the theory of knowledge and metaphysics, and he has been true to his promise, as we judge, critically to discuss and not summarily to dispose of the opinions of others. μκρκ.

EINE NEUE DARSTELLUNG DER LEIBNIZISCHEN MONADENLEHRE AUF GRUND DER QUELLEN. By *Eduard Dillmann*. Leipsic: O. R. Reisland, 1891.

The author is an admirer of Leibnitz's monadology which he considers as "the most beautiful, most perfect fruit of philosophic thought and the most glorious system to be found in the history of philosophy." This enthusiasm however is not shown in panegyrics but in a careful investigation of the great master's work and we should scarcely know the attitude of the author toward the philosopher whose thoughts he discusses, if he did not give vent to his feelings in a few sentences of the concluding chapter. The rest of the book consists of purely critical and historical studies by a sober and cool-headed scholar. Leibnitz's system as it is represented in our histories of philosophy and as it is currently conceived lacks a unitary and leading idea, so that many of its most fundamental propositions appear to be at variance. Mr. Dillmann maintains that Leibnitz's philosophy as it really is does not lack this unity; he has made an extensive and most diligent study of Leibnitz's works and proves with great plausibility through the assistance of many pertinent quotations the justice of his cause.

Leibnitz's monadology is according to Dillmann essentially a conciliatory system. It attempts to reconcile the world-conceptions of his time. The mechanical explanation of nature as it was proposed in modern times and according to which all processes should be conceived as motions of bodies is harmonised with the formalistic view; of classical antiquity and of the schoolmen which seeks for the causes of all phenomena in substantial forms. In aiming at such a combination, he had to show that all single phenomena of bodies and also their qualities had some ground and that the principle of the body itself consisted in a substantial form. This led him to conceive of bodies and of all things not as phenomena of an external world but as representations in the mind, and thus an entirely new standpoint was gained (p. 511). Representations are the inner states of Monads (p. 318). Monads are substances because representations are units; for representations are the many expressed in a unity (p. 319). Every monad is a concentration of the universe (p. 313). It is as if God had multiplied the universe as often as there are souls (p. 314). Every substance is a little world in itself, expressing the great world of the universe. The substance imitates in its little world what God does in the universe (p. 313).

Leibnitz's God-idea has suffered most from a misconception of the fundamental idea of his system. Dillmann declares that the traditional view, especially Fischer's, is in conflict with the philosopher's own words. While Fischer says that Leibnitz's God has created the substances and arbitrarily endowed them with their natures, Dillmann maintains on the ground of ample quotations that Leibnitz considers the

forms of all possible existences as given : not even God can alter them. God however can and did compare all possible worlds, and then created that which his wisdom found to be the best world. "God," says Leibnitz, "does not select a general Adam, but such a one," i. e. an individual Adam, "whose perfect representation is found among all the possible beings which exist in the ideas of God. The nature of every creature is determined by eternal truths which are in the understanding of God independent of his will." "God's decree consists alone in the decision arrived at after having compared all possible worlds and having admitted into existence that one which is the best of all."

K/PS.

LEITFADEN DER PHYSIOLOGISCHEN PSYCHOLOGIE IN 14 VORLESUNGEN. By Dr. *Th. Ziehen*, Docent in Jena. Mit 21 Abbildungen im Text. Jena : Gustav Fischer. 1891.

The merits of these 14 lectures on physiological psychology are thoroughness, lucidity, and conciseness ; the whole book is a pamphlet of 174 pp. only. The method of presentation is in all its detail work positive, stating the facts as they have been found to be by experience and as they are corroborated by experiment. Upon the whole it is a good résumé of the present state of knowledge. A translation would be very desirable and it is to be hoped that some of our psychologists will undertake the work.

The contents are briefly as follows : I. Contents and scope of psychology. II. Sensation, association, action. III. Stimulus, sensation. IV. Taste, smell, touch. V. Hearing. VI. Vision. VII. Affective aspect of sensation (pleasure and pain). VIII. Sensation, memory, concept. IX. Association of ideas. X. Judgment and syllogism. XI. Attention, voluntary thought, the ego (*Ziehen* says : "psychologically considered the simple ego is a theoretical fiction," p. 139). XII. Diseased thinking, sleep, hypnosis. XIII. Action, expressive motions, language. XIV. Will, general conclusions.

Although Dr. *Ziehen's* pamphlet is upon the whole an excellent treatise, we cannot agree with the author in several questions which are of great importance in their consequences.

Dr. *Ziehen* acknowledges that the specifically nervous processes, a sensible stimulus and a reaction, which latter is a motory effect, cannot be explained from physical laws alone (p. 4). Yet at the same time he denies that the fact that the reflexes are adapted to a purpose (*Zweckmässigkeit*) proves the presence of a psychical parallelism. "Pflüger," he says, "was wrong in attributing for this reason to the spinal cord a spinal-cord-soul." The *Zweckmässigkeit* of reflexes (i. e. their being adapted to a purpose) has originated not otherwise than the *Zweckmässigkeit* of the color of the bird's plumage, i. e. through natural selection and inheritance. This argument might be admissible, if we had not to account for the gradual origin of consciousness also. There was a time when our personal consciousness did not exist, and there was also a time when no conscious being lived upon the earth. Unless we assume